who did not draw his blood, they stripped him, nevermore restoring his cape to him. The overseers took it from him for good.

And when the arrows were being formed, no [man] lay with a woman. And the old men drank no wine; they became not drunk; they abstained and left the wine alone.

And when arrows were made, they brought out their measure; all were made of equal length. And the arrow-points were of equal length. None were larger than others; nothing was joined to them.

Thereupon, [when] the reed [shafts] were cut, they went to put them into the hands of those who fitted and put on the arrow-points. Securely they tied the [ends of] the reeds, binding them well with *maguey* fibres, so that the arrow shafts would not split back. They set [the points] in glue,[2] so that they were held fast, so that they were well embedded.

And when they had [thus] prepared them, then they applied pine pitch to the heads and the ends. This was done quite quickly.

And when they were finished, thereupon they were bound together; they tied them in [bundles of] twenty. And when they were assembled, then everyone was arranged in rows, all ordered in line, in procession, to leave [the bundles] there at the foot of [the Temple of] Uitzilopochtli. There they heaped [the bundles] together. And when they had come to make [this] offering, then all departed [to their homes].

And the fourth day was called "Arrows are made for the homes." All men made arrows in their homes. Thus all passed the time; thus all tried [their skill] and practised, having set up, at a distance, [the leaf of a] *maguey* plant, which they shot with arrows. Hence were apparent those who were good marksmen, the able bowmen, those who could well wield the bow.

And upon the fifth day, one was concerned only with the dead. For them they made small arrows, each one measuring a hand's length, and put upon them only a little resin. And their points were only sticks. They bound four arrows and four pine torches with loose cotton thread, and laid them where the dead lay buried. And they placed [there] two *sweet tamales*. There [they remained] all day. And at sundown they thereupon burned them for [the dead] in the same place. There they set them on fire.

in amo mjço quipepetlaoaia, aocmo quimaca in jtilma, iczen quiçiqujlia in tepãmanj. 796r [755] 684]

Auh in jquac tlacatia mjtl, niac cioacochia: auh in veveteque, amo quja in octli, amo tlaoanaia, motlacaoaltiaia, quimocaoaltiaia in octli. [834 273]

Auh in muchioaia mjtl, oalquiça itamachiuhca, çan muchixquich, in muchioaia: auh in' tlaxichtli, çã muchixquich, atle chicoviac, atle tlapatiliaia:

njmã ie ic tlateco in acatl, inmac quioallaztivi, in tlatlaxichaquja in quiztlaxichaquja, vel quichtecuja in acatl, vel ichtica quitetecuja, inic amo cuitlatzaiaxjc in tlaxichtli: tzacupã in cõquetza, inic vel tilinjz, inic vel tzitzicaz. 796r 411 [283] [38]

Auh in occencauhque: njmã ie ic cocoztiovia, in jquac, youa itzintlan, çan iciuhcã muchioa. [314]

Auh in oiecauh, njmã ie ic tlacuitlalpilo, cecempoalli in mocuitlalpia: auh in otlacenquiz, njmã ie ic onnetecpanalo, onnevipanolo, oncempantioa in mocaoaz in vmpa icxitlan Vitzilobuchtli, vncan concentecpichoa: auh in õmonamanato, njmã ic vivilo.

And when they were finished, thereupon they were bound together; they tied them in [bundles of] twenty. And when they were assembled, then everyone was arranged in rows, all ordered in line, in procession, to leave [the bundles] there at the foot of [the Temple of] Uitzilopochtli. There they heaped [the bundles] together. And when they had come to make [this] offering, then all departed [to their homes].

Auh inic navilhujtl, mjtoaia, calpãnemjtilo, ixquich tlacatl momjtiaia intechachan, çan iuhquj inic neavilti lo, tel ic neiciecoloia, ic õcmamachtiloia: ce veca quioalquetzaia metl, quimjmjna, vncan neci in aquiçac vel quimaviz, in vel momaimati, in vellamjna. 796r 526

Auh inic macujlilhujtl, ça mjacaviaia in mjmjcque, quinchichivilaia, mjtotonti, çoçemjxtid, no achitoton ic conoocotzovia: auh in jtlaxichio, çan tlacotl: navi mjtl, no navi ocotl, concujtlalpia ica potonquj, inipã contetema, in vncan tocitoque, mjmjoque: youa ontetl tzopelic tamalli, contetema, vncan cemjlhujtia: auh in ie oncalaquj tonatiuh, njman ic ic quintlatlatilia, in çan ie no vncan: vncan conilacavia: 796r 765

2. Cf. Sahagún (Bolondo ed.), Vol. III, pp. 241, 290.

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it would be a good thing if it were successful, but it seemed to him that it was not quite a suitable time to speak about it, for Montezuma did not appear to be inclined to do such a thing.

Then our Cortés said to Montezuma through the interpreter Doña Marina: "Your Highness is indeed a very great prince and worthy of even greater things. We are rejoiced to see your cities, and as we are here in your temple, what I now beg as a favour is that you will show us your gods and Teules. Montezuma replied that he must first speak with his high priests, and when he had spoken to them he said that we might enter into a small tower and apartment, a sort of hall, where there were two altars, with very richly carved boardings on the top of the roof. On each altar were two figures, like giants with very tall bodies and very fat, and the first which stood on the right hand they said was the figure of Huichilobos their god of War; it had a very broad face and monstrous and terrible eyes, and the whole of his body was covered with precious stones, and gold and pearls, and with seed pearls stuck on with a paste that they make in this country out of a sort of root, and all the body and head was covered with it, and the body was girdled by great snakes made of gold and precious stones, and in one hand he held a bow and in the other some arrows. And another small idol that stood by him, they said was his page, and he held a short lance and a shield richly decorated with gold and stones. Huichilobos had round his neck some Indians' faces and other things like hearts of Indians, the former made of gold and the latter of silver, with many precious blue stones.

There were some braziers with incense which they call copal, and in them they were burning the hearts of the three Indians whom they had sacrificed that day, and they had made the sacrifice with smoke and copal. All the walls